CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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ORIGINAL COMMUNICATION.

PRAYER, NO. II.

In my former paper it was concluded that christians have infinitely more encouragement to pray, believing they shall receive, than the ancient Jews had; and that the only limit to prayer is the humble faith of the petitioner, the measure of faith differing in different men.

Two objections are made. The first by the prayerful, perhaps, supposes these promises were not meant for us. Why? Merely because they are too good for us. The same objectors are very apt to think some commands were not meant for us; such as "love your enemies," or "return good for evil." Why? Merely because they are too hard for us. I will not spend time on this head, persuaded as I am, that these men will thankfully receive any heavenly gift which they know how to use well. The use or benefit of this promise to us will soon fall under our consideration.

The second objection is not more weighty. "Men ask and fail of obtaining their request; a new dispensation has commenced, in which prayer is obsolete."—Precisely so the Jews thought years before the Babylonish captivity. "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" They justified themselves rather than God; but he left not his name to reproach. "Behold," said the prophet, "the Lord's hand is not shortened, that he cannot save; neither his ear heavy, that he cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

This is an ancient objection. They cried in Judea, "Behold what a weariness is it!" "Your words have been stout against me, saith the Lord. Yet ye say what have we spoken against thee? Ye have said; it is vain to serve the Lord; and what profit is it that we have kept his ordinance?" Again, Revelation informs us why men have not their petitions; "because I have called and ye refused, I have stretched out my hand and no man regarded; I will laugh at your calamity, I will mock when your fear cometh.—Then shall they call upon me, but I will not answer," &c. Again, the apostle encourages us in the most positive and unlimited manner to pray; and lest the failure of our petitions should beget a doubt in our minds of the value of prayer, he assures us that we receive not because we ask amiss, to consume it upon our spiritual or fleshly lusts. No hint is given of a change in the promise of God, or of his readiness to answer humble prayer.

My heart sickens at the idea of resting the failure of our petitions on a new order of divine government, or on a new dispensation of divine truth. Where is it found? where recorded? Not that I wish to see it, but to prove it false. Every new dispensation has come openly, publicly. When did this come?

Never; none has been given us but that which is contained in the bible, which teaches us the most unlimited confidence in God and his promises, and freedom in prayer.

Our want of that faith which produces a holy life is the cause of the failure of our requests unto God. Let us be Pauls in faith and holiness, and nothing shall, in the day of our necessity, be impossible to us. What our Saviour taught at the casting out of the unclean spirit, he again taught at the withering of the figtree, fully, and with no limitation, but our confidence in the promise; "all things whatsoever ye shall ask in prayer, believing, ye shall receive." They to whom this promise was directly given, were never called to prove it in its full extent, to the removal of a mountain into the sea. Neither are we called to prove it by the performance of miracles; but every man may prove it to himself by private gifts, as surely from God, as the removal of a mountain.

I would not encourage a mistaken faith.—There is a presumptuous faith which is totally unavailing with God. Such was the faith of Zedekiah, and of the inhabitants of Jerusalem, that the king of Babylon would not be suffered to destroy their city. Such was that of king Saul, when he offered the forbidden sacrifice. Such was that of the "exorcists, who took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying; we abjure you by Jesus, whom Paul preaches."—Many examples of this kind are written for our instruction. The false prophets, who withstood Jeremiah, and those who withstood Micah, are a warning to us, that there is a bold and presumptuous faith, which is accompanied with disappointment, if not death, to its author.

But where is the instance of humble faith in God disappointed? where? Find me the record; show me the fact; only one example, and I too will—doubt? "Heaven and earth shall pass away, but my word shall not pass away."—I cannot doubt. No; though all the earth with its generations should join to testify to one disappointment of humble confidence in God; yet would I with the apostle exclaim, "let God be true, and every man a liar." "All the paths of the Lord are mercy and truth; his truth endures forever."

Moses magnified the Lord to the Israelites above all other gods, "because he is nigh unto us in all things that we call upon him for." At the dedication of the temple, Solomon implores for Israel, that God would at all times hearken unto all their supplications. David praises God thus; "The Lord is nigh unto all them that call upon him; to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry and save them." And Isaiah looking forward to times yet unborn, prophecies, "Before they call, I will answer; and while they are yet speaking, I will hear."

Again I demand an instance on record, where God has failed to hear and answer the humble cry of his faithful worshippers; It cannot be! "God is our refuge and strength; a very present help in trouble." "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." That our prayer is not heard, proves *our* unfaithfulness, not the unfaithfulness of God.—If "we wait for light, but behold obscurity; if for brightness, but we walk in darkness," God is not changed nor are his dispensations, but our "sins have hid his face" from us.—Cases of this kind are recorded. Cases of this kind occur at this day; but our heavenly Father remaains unchanged; more ready than earthly parents, he himself assures us, "to give good things to them that ask him." This is a rational, this is a scriptural, this is a delightful, and an undeniable truth.

Witness, ye bondmen of Egypt! ye thousands of Israel! whose "cry came up unto God." Witness, ye widows and fatherless of every age! "whom," saith the Lord, "if they cry at all unto me, I will surely hear their cry." Witness, ye inhabitants of threatened Nineveh! Witness, ye warriors of Judah! "And when Judah looked back, behold the battle was before and behind; and they cried unto the Lord, and he delivered them. And the children of Judah prevailed; because they relied upon the Lord God of their fathers." Witness, ye righteous! "shall not God avenge his own elect, which cry day and night unto him, though he bear with them long?" Witness, Daniel, thou Prince of the governors of Persia! He found time "to kneel upon his knees three times a day, and pray and give thanks before his God," and our God, who was able to deliver him from all his enemies; and is no less willing to shut the mouths of lions for our sakes at this day—provided we will be holy and perfect in duty, as Daniel was. "He forgets not the cry of the humble,—he hears the cry of the afflicted." Witness, ye faithful followers of our Lord! "Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him." And yet that assembly by night, "where many were gathered together praying," could not at first believe it was Peter himself who came among them. "But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison."—Witness, thou David, persecuted by Saul! "In my distress, I called upon the Lord, and cried unto my God; he heard my voice,—he delivered me from my strong enemy, and from them that hated me. He brought me forth into a large place." Witness thou, Jeremiah! whom Zedekiah and the princes of Judah "let down with cords into the dungeon where no water was, but mire." "I called upon thy name, O Lord, out of the low dungeon; thou hast heard my voice. Thou drewest near in the day I called upon thee. Thou saidst; Fear not. O Lord, thou hast redeemed my life."

These are some of the witnesses, that ours is a prayer hearing God in the largest sense. That which we acknowledge our rule, shall be our rule. The bible, our only guide, bears a single and united testimony in all its books and parts, to the freedom with which we may come to the mercy seat, making known our wants by prayer and supplication, believing we shall be heard. So our fathers thought. All earth could not have persuaded them, that their prayers were not heard in the peaceful character of the savages during the infancy of the feeble colony, and previous to king Philip's wars! and again in the dispersion and total overthrow of that powerful French armament, which in 1746, threatened their destruction; an overthrow from heaven by the storm, by the pestilence, and by their own murderous sword; and again in the issue of that mortal struggle which gave birth to our nation. Our bibles and our fathers both teach us the same confidence in God; "The Lord will hear, when we call upon him."—"The Lord will receive our prayer."

The argument is made and finished; the promise is our own. We may take up the words of David and with reverence address the Most High; 'O Thou that hearest prayer, unto thee shall all flesh come."—The greatest and best gift to come to God for, is the sanctification of both soul and body, that we may become "the temple of the livingGod;" "that the spirit of God may dwell in us;" that our hearts may be renewed in the divine image, and be restored to that perfection and moral beauty which was marred by the sin of Adam, and exhibited with heavenly lustre in the character of our Lord Jesus Christ. Here is an object worthy of the highest efforts of faith and prayer to obtain. The example of Abraham, and Moses, and David, and the apostles, is not too high for us. The possession of this spirit makes men holy as our God is holy, and perfect as our Father in heaven is perfect.—Who is holy? What man is perfect? All need an increase of humble confidence in God and in the use of prayer, to seek for more grace, more of that spirit which our Lord ascended to shed down on his disciples, which rested on the Roman Cornelius, which wrought in the heart of Paul.

Now say not I have laboured in vain to establish the fulness of our right to a promise, for which, if warranted to us, we have no use. We have the highest use for it; even to make us perfect in every good work to do the will of our God. O glorious promise, to grant to our faithful prayers a conformity to the perfect likeness of our God! O divine operation of that faith which purifies our hearts and overcomes the world! EVANGELICUS.

REVIEW.

The Substance of a Discourse preached in the hall of the House of Represenatives of the Congress of the United States, in the city of Washington, on Sunday, January 8, 1826. By the RIGHT REV. JOHN ENGLAND, D. D. Bishop of Charleston. pp. 52, 8vo.

This discourse deserves importance from the circumstances attending its delivery and publication. We are told by Bishop England that "he is the first cleryman of the church to which he belongs that has addressed" our national House of Representatives. The occasion was therefore such as might be expected to call forth all the talent which the author was known to possess. Its publication was solicited by members of Congress and in compliance with their request it was committed to paper, (for it seems that it was delivered without previous writing,) and was prepared for the press when the author was not in danger of being misled by excitement, but had the strongest motives to present his subject clearly and forcibly. These circumstances, while we are willing that they should "excuse defect of style and want of decoration," though we have not found occasion to apply such an excuse, give peculiar authority to the statements offered in the discourse. They come from the pen of a bishop, whose ingenuity and eloquence in the defence of his system on a late visit to this city, we had heard extolled by men of an opposite faith. We took up the pamphlet therefore with some curiosity, and we have laid it down after some disappointment. If we had been anxious to find a satisfactory vindication of the catholic church, our disappointment would have been great. As Protestants we cannot but rejoice in the proof here given of the inability of even learned and ingenious minds to recommend the peculiar tenets of the catholic religion. It is in itself so contrary to the light and the spirit of the age, and so radically bad, that even intellectual power and sincere conviction cannot make it attractive As a defence of his own system, we think the writer of this discourse has no reason for self-gratulation; as containing some remarkable concessions, we esteem it valuable, and improve the opportunity which it affords to make some remarks on an interesting, but not very familiar subject. The time has gone by, in this country it can scarcely be said to have existed, when the errors of Popery were the themes of weekly denunciation from the pulpit, and daily execration among the people. The catholic religion has little influence or notoriety with our citizens, and the little which they have seen of it has rather been favourable. The memory of one of their priests is cherished by many Protestants; the unwearied and successful services of a prelate, whose worth has occasioned his removal to a wider sphere of usefulness could not fail to soften our prejudices, if any we had, against his faith; and the loss of his coadjutor was regretted alike by the friends of learning, and of good order. We have heard an anecdote of the bishop of Montauban, which we are tempted to repeat for the hint it offers to ministers of other communions. A commander of a vessel who had been detained from home beyond his anticipations, on his return to Boston found his wife a sufferer from want and sickness. The first person whom he met as he entered her dwelling was the bishop bearing an armful of wood from the cellar, which the poor woman had been unable to rise from the bed to procure herself, while her pennyless condition had driven off both servants and friends. I know not whether the sailor was of any religious persuasion, I only know he was not a catholic, but he has said that his first thought when he recognized the priest, discharging that office of humble charity, was, *his religion cannot be a bad religion.* So true is it that men judge of opinions by actions.

The catholic church, we have said, has given no offence and excited little attention among us, and hence our knowledge of its present state is very imperfect. We should not be surprised to learn that many thought the catholic religion nearly extinct. They have read of the imprisonment of the Pope, and of the overthrow of the inquisition, and while these strange events have been imprinted on their memories, they may have forgotten that the papal throne is reoccupied, that the Jesuits, the best friends of the inquisition, are recovering their lost honours, and that the new republic of Mexico on the very borders of our Union, has established the catholic as the national religion. These circumstances render a discussion of the claims and tenets of that church peculiarly interesting at this time. It is also a curious inquiry how far the exhibition of these claims has been affected by the progress of liberal opinions, how far those tenets have been modified by the increase of light. Infallible as this church professes to be, we know that it has been obliged to pay some deference to public sentiment, and the late statements made by its advocates in the British Parliament show that deference to be not inconsiderable. No one can wonder then, that we were eager to know what an American bisbop would say before an American Legislature.

The point of Bishop England's Discourse is single. He labours to set forth and to disencumber from objections, the true doctrine of Papal Infallibility. He lays his foundation deep, and in truth makes it much too solid for so feeble a superstructure. The whole matter of natural and revealed religion was meant for a nobler purpose than to support the infallibility of any church or any succession of men. The writer however displays ingenuity in his disposal of the first part of his discourse, and many of his remarks are excellent. Religion he defines to be "the homage which man owes to God," and this definition he thinks includes "every thing." This homage calls into exercise man's corporeal and spiritual nature; the object of the soul is *truth.*

"The plain result of these considerations must be, that it is our duty to exert our understanding for the discovery of truth, to frame the determinations of our will according to ascertained truth, and to carry those determinations into effect, to bring our affections into accordance with reason, to keep our passions under proper restraint, and to pay to God external homage. This is what we call natural religion; for it is what nature and reason exhibit as our duty."

Two questions next present themselves. Have we any other guides in religion than these principles, or, in other words, "did God ever make special communications to any of our race? And if he did, could such revelation destroy or weaken the force of the principles of natural religion?"

To the latter of these questions an unhesitating negative is given.

"No revelation made by God can destroy or weaken the force of those principles. On the contrary, such revelation must not only be in accordance with them, but would tend rather to strengthen them, and to give more precision to their application. God, the eternal truth, cannot be inconsistent with himself. Truth cannot be contradictory to truth. Human reason is a spark emanating from the great fire of eternal truth; though extremely limited, yet it has proceeded from the infinite Deity; its slender ray may too often imperfectly exhibit what lies around us in the dark labyrinth through which we journey to the grave; and the same objects would bemore fully exposed to view, and more distinctly understood, if the effulgence of the Godhead poured its brilliant flood around. The objects then, by by either light, would still continue unchanged, though their appearance would in each case be materially altered."

But "an apparent conflict is created between what we say our reason testifies, and what we state that God reveals," in consequence of our disposition to overrate the fulness of the testimony, given by reason. "Every creature must bow every faculty before the Creator, but to the Creator alone." [If we do not mistake, some of the bishop's subsequent propositions are inconsistent with this glorious truth.]

"Thus we find the fundamental principles of revealed religion to be, that man is bound to pay to God the homage of his understanding by believing him when he makes a revelation. This belief is Faith; that is, the belief upon the testimony of God, of truths or facts which unaided human reason could not discover.—The view then given by us of revealed religion is that it consists in believing God when he teaches us, and in obeying him when he commands us, and of course adhering to his institutions. Whatever is the necessary consequence of this great principle we say is religion.—Any thing which is not embraced in this is not religion. It may be superstition, it may be fanaticism, it may be infidelity, it may be folly; but it is not religion."

In clearing the way to an inquiry concerning the fact of a revelation, Bishop England asks, "does not man's own reason tell him that God neither can be deceived, nor can he deceive his creatures?" This is worth the consideration of those who decry the use of reason in religion. We presume they forget that until God's omniscience and veracity have been determined by reason, revelation is of no value to man, since he knows not that it deserves his confidence. "In examining whether revelation has been actually made, we are met by a variety of preliminary difficulties." One of these is found in the questions, "when shall man know that he has evidence of a fact, and how shall he know it." We have for answer that the feeling of the evidence is stronger than any inductive proof that we could bring of our having such evidence, and applying this to revelation that;—

"When the feeling generally existed, and was acted upon most extensively during a long series of ages, that works of a peculiar description were emphatically miracles, and that the performance of those miracles was an undoubted proof of God's presence to uphold the truth of the declarations made in his name by the agents or the instruments used in these works; the Author of our nature would be chargeable with aiding in our delusion, if he did not as he could, and as his perfections would demand, interfere to correct the errour.

If our limits permitted, we should be disposed to enter into an examination of this theory; but we leave it, that we may extract the following very just remarks;—

"Our next observations must regard the quantity of testimony which would be required to prove one of those miraculous facts. The assertion has sometimes been made, that more than usually would suffice for establishing an ordinary fact, would be necessary to prove the existence of a miracle. We altogether dissent from this position. The facts in the one case are precisely as obvious to examination as in the other. Strange as the assertion which I am about to make, will probably appear to many who have honoured me with their attention; I plainly say, that it will be found upon reflection, that there is far less danger of deceit or mistake in the examination of a miraculous fact than there is in one of ordinary occurrence. The reason is simple, and I believe naturally and evidently sufficient. The mind is less liable to be imposed upon, when its curiosity is greatly excited, and when its jealousy and suspicions are awakened, than when it is prepared to expect and to admit what it is daily, perhaps hourly in the habit of expecting and admitting."

In illustration of the uniform authority of evidence, a case is supposed, in the exhibition of which the preacher is very happy. The circumstances are selected and accumulated with great effect. A respectable citizen is brought to trial for a murder. On abundant testimony concerning every fact involved in the case, the criminal is condemned, but before the court is dismissed, the murdered man appears, accompanied by the same witnesses, who testify that they saw him rise from the tomb, to which they had been summoned by one who declared himself an inspired messenger of heaven, and who rested his claims on the fact of this resurrection, which is attested by the identical persons, who declared the circumstances of the murder. "If the jury could, upon the testimony of those witnesses, find the first fact, why shall they not, upon the same testimony, find the second?"

We now have a glimpse of the purpose of all this preparation;—

"A peculiarity of our religion is, that we may at any moment risk its truth or falsehood upon the truth or falsehood of the statement of any one or the whole of a vast variety of facts. We know nothing of speculation, we know nothing of opinion. Opinions form no part of our religion. It is all a statement of facts, and the truth of those facts can at any moment be brought to the test. With this we stand or fall."

But the determination of these facts is the office of the church, and herein is seen its infallibility. The previous discussion of the methods by which God has revealed his will, and of the nature of evidence and the conviction which we have of any fact, was directed to this point. And here our commendations of the author stop. In the remainder of his discourse we find occasion only for wonder or pity, wonder that he should have published so vulnerable a defence of his church, or pity for such a mind obliged to satisfy itself with arguments that a child might overturn. But we must reserve these topics for next week.

SELECTION.

STATE OF THE NATIVE PRESS IN INDIA.

Continued from our last.

We possess, moreover in India advantages denied to the infant struggles of the periodical press in England. We enjoy the presence of superior civilization. Having once stood as low in the scale of intellect as India, and having risen through the various gradations of improvement, we have a large fund of valuable experience, ready to be turned to its benefit. Our stock of knowledge is sufficiently large to afford ample food for the native mind for a long series of years; and before it can be exhausted, the mental energy of Europe will have accumulated a fresh stock; so that the supply of information may be expected to keep pace with, if not to exceed the demand. With these various advantages has the career of civilization opened on India.

One of the greatest difficulties connected with a Native Paper, is, that of uniting with subjects of present interest, those for which it is desirable to create an interest in the native mind. Native society has no connexion with the passing events of the European world, and the constant developement of its energies. Few of them possess a map of the world, and to the great proportion of them every place beyond the sacred boundaries of the country consecrated by the footstep of the deer, and too many within it, is a kind of *terra incognita*, any intelligence from whence, would scarcely be less foreign to them than news from the moon. Yet little can be expected in the way of improvement without establishing an intellectual as well as a political relationship between India and the civilized world. The difficulty consists in creating an interest in the history and progress of these countries, in minds totally destitute of all previous culture. The extensive schemes of education now in operation, if pursued with vigour, will we hope tend in no ordinary degree to hasten the period, when half the weekly paper may safely be occupied with articles of intelligence from Europe and America, which step, in the present state of the public mind, would completely disband our subscribers.

Of the chief works which have issued from the native press within the last four years past our readers may not be displeased to see the titles and the subjects. [We omit the Indian titles.] Among them are the following; 1. A work on Astrology. 2. A work on the observation of particular days. 3. A work respecting Bhuguvutee. 4. A treatise on the corporeal peculiarities of men and women. 5. A work on funeral obsequies. 6. The fruit of obeisance to Bramuns. 7. On the attributes of the goddess Radhika. 8. A treatise concerning faith in the Ganges. 9. A work respecting the impression of Krishna's feet. 10. A translation of one division of the *Mitakshura*, a standard legal authority in India. 11. The thirty-two-imaged throne, a series of tales. 12. The Self-Guide, a work intended to facilitate the acqusition of English. 13. Moral instruction, a work translated from the Sungskrita. 14. On conversations between Naruda and Krishna 15. The tales of a parrot. 16. The thousand names of Radha. 17. The thousand names of Bhuguvutee. 18. The thousand names of Vishnoo. 19. A work with various circles to enable any one to discover his fortune.—

20. An amatory poem. 21. A translation from the Sungskrita, concerning king Nuta. 22. A section of the Shree Bhaguvuta, concerning Krishna. 23. A dramatic work. 24. *Gyanu Chundrika.* 25. A compilation of the opinions and rites of the Vyragees, in Sungskrita, distributed gratis. 26. The annual Almanac. 27. A work on Bengal music. 28. Translation of a part of the Nyayu system of Philosophy. 29. Translation of the *Umura*-kosha, or Sungskrita Dictionary. 30. A torment to the irreligious. 31. A work on Law.

The number of copies which have been printed of each, is not so easily ascertained. Of some more, of others less than a thousand, have been sold, but if we take that number as the general average, we shall be near the truth. It is a general remark among the printers and publishers of the native press, that no work remains long on hand; and we have reason to believe that they have in no instance suffered a loss by the printing of any of the works above named. Nearly thirty thousand volumes have thus been sent into circulation within the last four years.

To be continued.

CHRISTIAN REGISTER.

SATURDAY, MARCH 25, 1826.

The passage of Mr Everett's speech which relates to slavery, though not exactly what previous report had represented, is yet well calculated to occasion surprise. His opinion does not seem to have been called for, and to be so ready to go out of his way for the sake of advancing it, will naturally expose him to unkind suspicions. We find that various opinions exist respecting his actual meaning and purpose, and are very willing to believe it possible that we misapprehend him. But we must say, that when the civilized world, beginning to be wide awake to the evil, is exerting itself to exterminate it, it is mortifying to hear such a man—a son of New-England—pronounce it neither "an immoral nor irreligious relation," and attempt to justify it from the christian scriptures. That the command quoted by him was given by the apostles, and that Christianity did not abolish at a word the existing institution, is doubtless true. But Christianity was to operate gradually on the world, and by the diffusion of its spirit to effect in time what could not be done at once. Now it is impossible not to see that its spirit is wholly opposed to slavery. Mr E. admits it when he says, that "in the bennignant operation of christianity this unfortunate institution *disappeared* from Europe;" that is, was found inconsistent with it. This is of itself enough to settle the question. The religion did not declare direct war against the inveterate custom; but it gradually overcame and outrooted it; and by so doing has as plainly declared it "immoral and irreligious," as if it had abolished it by a word. In what he says of the happiness and increase of the slaves, the sophistry is quite as apparent, and would prove that their condition is preferable to that of the whites. In a word, all the power and splendor of this performance (to which none can be more sensible than ourselves) do nothing to diminish the regret with which we read this passage—contrary, as we conceive, to the spirit of the gospel, to the spirit of the age, and to the mind of the country.

We copy this from the *Connecticut Observer.* It deserves attention. No remarks of our own are necessary, as the justice of these will recommend themselves to our readers' judgment.

PROPOSAL FOR A NEW SOCIETY.

Rev. William Barlow, of Claremont, S. C. has lately published a pamphlet, with the title, 'Considerations on the employment of the Press, as a means of diffusing the principles of the Church.' He proposes that a 'General Society be formed, of which the Senior Bishop of the Protestant Episcopal Church shall be President, and the Junior Bishops Vice-Presidents, *ex officio*—and such persons members, as shall subscribe to the funds of the Society, or be elected members thereof.' The object is to publish tracts, treatises, and the entire works of select authors—to be selected by the Bishops. It is proposed to raise a *Permanent Fund*, the interest of which only, should be applied to this object. The payment of $60 at one time, to constitute membership—and no subscriber to be holden, until 1200 shares, of $60 each, are subscribed. From the interest of this sum, it is stated, that three volumes, each containing about 500 pages, can be furnished, annually. The subscribers, to be entitled each, to three volumes a year.—This is the outline of the plan, which has already excited considerable attention in South Carolina. A large meeting of the friends of the Episcopal Church, was held in Charleston, on the 4th ult. at which it was resolved, unanimously, that the plan, in their opinion, is practicable, and eminently desirable for the interests of the Episcopal Church. A committee consisting of five, was appointed to procure subscribers. "A correspondent informs us, says the Philadelphia Church Register, that "many subscribers" had been obtained, previous to the meeting, and that Mr Barlow contemplates a visit to our portion of the church and country, with a view to the success of his scheme.

Should this plan be carried into execution, it is easy to see what will be its effects. It will give the Bishops a wide command over the reading of their churches—the patronage resulting from it will be something—and the writings which favour the sentiments of the Episcopal Church, will, by gratuitous distribution, we widely diffused. Of this we are not about to complain. Every denomination has a right to put forth its energies in every proper manner, to promote its own interests—and if other denominations are not willing to do the same, they ought to be willing to see their own sentiments neglected. We mention the plan, that others may go "and do likewise."—It would be equally energetic in diffusing the forms and doctrines of Congregationalism. We mention it, that the influence of the press at the present day, in diffusing the peculiarities of different denominations, may be kept in mind, by our readers. We mention it, that those may see their mistake, who suppose, from the increasing *union of feeling*, in different denominations, we may expect they will soon be *united in forms*—or at least—look on them with indifference. There never were, in our view, more causes in operation to keep denominations distinct, than exist now. It can do no good to be ignorant, or withhold the truth, on this subject. There may be 'nothing but *christians* in heaven'—but there are, and unless we misinterpret the signs of the times, and err in our conclusions from the history of the past, there will be, and it is best there should be, for a long time to come, christians of different names, and worshipping in different forms, upon earth.

It is said that at the meeting of the Presbytery of Ogdensburgh in January, two ministers, Messrs Douglass and McAuley, stated (their reasons are not given) that they should no longer consider themselves amenable to that Presbytery, nor to any body now under the jurisdiction of the general assembly of the Presbyterian church of the United States. Upon which the Presbytery unanimously resolved that Mr McAuley had vacated his pastoral office, and that his church was bound to apply to them for such ministerial labour as they might need. They also sent two ministers into his parish as a delegation, "to assemble the communicants—to declare the church vacant—and give them such advice as the delegation shall think necessary." We do not know what was done with Mr Douglass.

Mr Carter's last letter from Europe contains a pleasant account of his interview with Mr Southey, the poet. It may gratify our readers to see the following extract:—

He gave me the first intelligence of an accident which had lately befallen the Rev. Mr Palfrey of Boston, in crossing the Sands of Lancaster, where he was upset, and was nigh being swept away by the tides. This gentleman had just been on a visit to Keswick, and professional associations led the poet to some remarks on the clergymen of our country, which breathed a spirit of the utmost liberality. He spoke in terms of admiration of one of Dr Channing's sermons, which had been sent to him; and expressed his satisfaction to learn, that the volume of discourses by the late Mr Buckminster of Boston, was about to be republished in London, if I mistake not, on his recommendation. He also paid a high compliment to the learning and piety of Bishop Hobart, who had preached at Keswick, during his visit to Europe

PARAGRAPHS.

Bible News. A third edition of this invaluable work has been published by Mr Thomas B. Wait, in 12mo. pp. 302, price only 37 1-2 cents. Prefixed to it is a letter from the venerable author. No book on theology has probably been more read in this country, or done more to open the eyes of men on the subject of the Trinity. We strongly recommend it for distribution. Every unitarian should own a copy.

Juvenile Sunday Library. What class of books are adapted to the minds and tastes of children, from six to twelve years of age on Sundays? They must be entertained, and should have religious reading. A distinction ought to be early formed in their minds between the employment of the Sabbath and other days. What books then will afford gratification, and at the same time moral and religious improvement? Will some practical correspondent furnish a catalogue?

Sunday Riding. A controversy has been carried on in the Philadelphia newspapers, respecting the right of the religious societies to continue the custom of extending a chain across the street during public worship. There is much riding to and from church, as well as riding by those who neglect public worship. Why should religious people, or church-going people, use carriages in pleasant weather? The exercise of walking invigorates the mind, keeps the hearer awake, and prevents that sluggishness that is apt to creep over us on the Sabbath. The bustle, noise, and impropriety of coaches drawing up to a church on Sundays, the absence from meetings of coachmen, and the employment of horses on this day of rest, ever struck me as unnecessary and anti-christian.

Post Office. In many of the cities of the United States, letters are delivered from the Post Offices on Sundays. It is the custom in this city. Our merchants direct their way from church to Merchant's Hall. It was not the custom in London, and I believe it is not at present. Is not the custom unnecessary and hurtful? If it were wholly done away, no merchant would obtain an advantage over another, in obtaining intelligence a day sooner. If the custom cannot be abolished, ought not every merchant of principle, to forego whatever advantage such a practice may seem to yield? An American gentleman, who transacted mercantile business twenty years in Paris extensively, assured me that he never took letters from the Post Office on Sundays, and neither he nor his correspondents ever supposed his business diminished or badly conducted in consequence.

Lawyers. We fear this class of our fellow citizens devote no small part of the Sabbath to secular employments. Some apparently religious men justify themselves in preparing legal papers, making preparation for trials, and transacting business for others, on this holy day. They seem to think it justifiable, and necessary for the support of their families. Let them remember the lessons of experience by Sir Mathew Hale. Long observation taught him that he gained nothing, in a worldly view, by devoting any portion of the Sabbath to professional labours. The rest of one day in seven invigorates the mind, and God's blessing accompanies conscientious obedience to his laws. Our late townsman Gallison declared that it was his firm conviction that no lawyer, immersed in business during the six days of the week, gained for himself or clients, any recompence for violating the sacredness of the first day.

Early Rising. At this season of the year the break of day, and rising of the sun, are peculiarly magnificent. The human frame is indolently disposed to repose at this period, and it requires principle and effort to overcome such propensities, and to arouse from slumbers. When nature is bursting from the torpidity of winter, when the birds are hailing the return of spring, when the air is invigorating, when the sun, with its delightful beams, is shining gloriously, who will not skake off sleep, and enjoy the beauties of the season.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

PASSION WEEK.

The associations which throng around *Passion-week* should be present to the heart of every christian. The season which by consent of the greater part of christendom is consecrated to the commemoration of the death and sufferings of the common Saviour of mankind, deserves to be considered as one of the most interesting which can return to us. It is worth while to pause amid the bustling scenes and occupations of life, that we may turn our mind's eye to the closing period of Christ's earthly ministry; follow him in imagination to the garden of Gethsemane on the night of agony, witness the treason of one of his own chosen twelve, accompany him to the hall of judgment, listen to the shouts of the savage multitude demanding his blood; then go with him to the cross, and while he drinks the bitter cup which the will of his Father had permitted his enemies to administer, hear him praying in the midst of his excruciating sufferings for their pardon and forgiveness! And for whom did this crucifixion take place? For whose sake this costly sacrifice? Truly for us and ours; for those who have preceded us, and for those who are to follow; for the whole race of man;—to teach them their duty, by setting before them his own glorious example of spotless purity, of unshaken constancy, of untiring devotion and piety, and of pious resignation, that he might bring them to God! He died that we might live! gave himself to the shame and torment of an ignominious and cruel death, that he might open to his followers the gates of immortality and the prospect of eternal happiness beyond the grave!

Yesterday was observed in almost every part of the christian world as the anniversary of his crucifixion, and, to us it seems, with great propriety. We do not wish to see it, as in some countries, made the occasion of superstitious mummery, or fantastic parade; we would have it the great and distinguishing fast day of christians, a solemn religious occasion, set apart for serious reflection on the event it commemorates, and its consequences, so transcendantly important to our eternal welfare as they at once appear. The simplicity of our puritan ancestors was in the highest degree averse to the slightest shade of resemblance to any thing which partook of the ritual of the Church;—and they had reason enough so to feel, and so to act. But we their descendants, have certainly nothing to fear from the oppression of an hierarchy, or the arm of power in any way on the score of religion. We are free to choose and to do; we have the experience of all ages and sects, to guide us in the choice; and we may avail ourselves of the advantages thus offered us, without subjecting ourselves to the dominion of any. The reasons which once existed to forbid the observance of Christmas and Good-Friday have ceased; and we shall be prepared to decide whether it be not in consonance with our christian profession, for us to mark them as chosen seasons of religious gratitude and devout reflection. It does certainly appear as though the rational sensibility of our hearts would prompt us to this conduct. The birth-day of a national benefactor, of one whose best exertions could comparatively be of trifling service to us, is proclaimed by the roar of cannon from one end of our continent to the other, and excites through every patriot heart new vigour and new gratitude. But the birth of Christ, a benefactor whose services are to extend through the countless ages of eternity, receives only a partial, very partial notice amongst us. And so of Good-Friday,—ought we as christians refuse to devote to its hours a more than ordinary share of religious attention, of serious thought, of resolutions to piety, to resignation, to a holy and godly life,—and we may add, of warmest gratitude to his Father, and our Father, to his God, and our God! How tender should be the sensations it excites! how full of affectionate remembrance—how replete with pious attachment—how warm with desires to imitate the example of our blessed Saviour!—And if ever the motives to a christian life would be felt, surely they might be expected to influence us, when they are urged in connexion with the solemn and affecting associations which belong to this season. They come to us borne from mount Calvary, made eloquent by the sufferings of a dying Redeemer, who is there pouring out his precious blood upon the cross, "that he might draw all men unto him!"

We have alluded to the pomp with which this festival is celebrated by some christians. The Church of Rome especially, observes it with peculiar reverence as is well known, and casts around it every circumstance of solemnity which it supposes itself to command. Perhaps some readers may be gratified to see the following allusion to a part of the ceremonies which are performed in the maternal church of the "Eternal City."

"I must not pass over the well known exhibition that takes place in St Peter's, (at Rome,) on the night of Good-Friday, when the hundred lamps that burn over the tomb of the apostle are extinguished, and a stupendous cross of light appears suspended from the dome, between the altar and nave, shedding over the whole edifice a soft lustre delightful to the eye and highly favourable to picturesque representations. This exhibition is supposed to have originated in the sublime imagination of Michael Angelo, and he who beholds it will acknowledge that it is not unworthy of the inventor. The magnitude of the cross hanging as if self supported, and like a meteor 'streaming in the air;' the blaze that it pours forth; the mixture of light and shade cast on the pillars, arches, statues, and altars; the crowd of spectators placed in all the different attitudes of curiosity, wonder, and devotion; the processions with their banners and crosses gliding successively in silence along the nave and kneeling around the altar; the penitents of all nations and dresses collected in groups near the confessionals of their respective languages; a cardinal accasionally advancing through the crowd, and as he kneels humbly bending his head to the pavement; in fine the Pontiff himself, without pomp or pageantry, prostrate before the altar, offering up his adorations in silence;—form a scene singularly striking by a happy mixture of tranquility and admiration, of darkness and light, of simplicity and majesty." *

PROCLAMATIONS OF THE GOVERNOR.

Mr Editor,—In the Proclamation for the last annual Thanksgiving, our Governor reminded us of the *oppressed* in other climes, and exhorted us to pray for them; but seemed entirely to forget our two millions of slaves. A writer of considerable ability observed this omission, and addressed to the Governor two forcible letters in the "Genius of Universal Emancipation." From the last of these letters, I shall transcribe a few humiliating queries, for the consideration of our readers.

"Is not Massachusetts deeply involved in the guilt of bringing in and continuing this slavery? Did not her citizens publicly carry on the slave trade, even so late as 1804, and sell the victims of this nefarious traffic in Charleston? Did she not assent to the continuance of the trade till 1808? And by this assent, and the adoption of the constitution which contained the condition, did she not actually put it out of her power to restrain her citizens from engaging in this outrageous business for *twenty years?* All this time, nearly forty years, has she not remained effortless, to prevent the continuance of that slavery, to which she was so accessary, which begun with such fearful iniquity, and continues with equal infamy?—What then, I ask, is her duty now?—And I ask it of you, sir, as her chief magistrate.—Will you not point it out, and so lift your voice, that, while the stain remains, the people of your State shall never again be called round the altar of prayer and thanksgiving, without being fully reminded of the millions to whose dreadful slavery she so largely contributed?"

These are a few of the many interrogatories which were addressed to our Governor, by a writer, assuming the name of "Sidney"—but who he was I know not. In the late Proclamation for a Fast, the Governor seems to have profited by the suggestions contained in those letters, so far as to avoid the distinction or omission which "Sidney" disapproved. He has now called on us to pray "for an active and effectual sympathy for the abject, the oppressed, and the miserable of our fellow men, wherever kindness, charity, and relief may reach them, and throughout the world."

I cannot but indulge the hope, that "the abject the oppressed, and the miserable" slaves of our country, though long neglected, are not beyond the "reach of kindness, charity, and relief"—and that an "active and effectual sympathy" will yet be exercised towards them. If the people of Massachusetts have been active in bringing the Negroes into slavery, and in continuing their chains, it is surely time that we should be roused to activity for their redemption.

The number of human beings now deprived of the rights of men, by the consent and aid of Massachusetts, is about threefold greater than the whole of her free population—that is, about *three slaves* to *one free person*, including men, women, and children! Yet we are almost continually hearing of the *liberty* enjoyed in our country, and of our *free institutions*, without the least allusion to the fact, that a sixth part of the people are *slaves*, treated as on a level with horses, as to civil rights, and, like horses, are regarded as a species of *property*, liable to be sold or abused according to the pleasure of their owners! The vast number of the slaves seems to be regarded as a sufficient reason for omitting to do any thing towards their manumission, or even to pray that a way may ever be opened for their deliverance. Should we persist in such a course of apathy and unconcern, till God shall suffer the slaves to assert their rights by violence, and aid them in a struggle for liberty, as he did our fathers, when they had not a hundredth part so much ground of complaint, as the Negroes now have,—how horrible must be the consequences! Seldom has a nation been more highly favoured than the people of the United States; and perhaps there never was a people more inconsistent, or who have more flagrantly violated the principles which they acknowledge to be just, and for which they had contended unto blood. As a people we glory in our revolt from Britain; we justify the Greeks in their insurrection,—and yet hold nearly two millions of our species in a far more degraded condition than even that of the Greeks, under Mahometan tyranny. We see the poor slaves multiplying, like the Israelites in Egypt; and were we not as blind as the Egyptians were, we might see a day of retribution approaching. Yet like the Egyptians, we put far away the evil day—refuse to "let the people go" from under the yoke of oppression, and rely on military power, to defend us against the anger of heaven, or the impending storm of Negro insurrection! Did Jehovah ever look down on a people more self sufficient, inconsistent, or ungrateful! In forming the Federal Constitution—when we had so recently been fighting for liberty, special care was taken not to use the words *slave trade*, *slave*, and *slavery*, yet provision was made by the use of other words, to continue the horrid traffic in human flesh and blood for twenty years, and for continuing slavery without limitation. From that time to the present, the prevailing habit has been to overlook the slaves of our own making, and to direct attention to the oppressions endured in other countries. The Governor's first Proclamation was, therefore, according to the spirit of the age, and the habit which has become a kind of second nature in our land. But I would seriously ask, where is there a government on earth more absolute or arbitrary, than our government is, in relation to our coloured people? Under what government shall we find two millions of subjects in a more degraded condition? I am unacquainted with any such government. Yet, because our white population enjoys liberty, we flatter ourselves that our government is the light of the world, which is to effect a universal regeneration, in regard to the rights of man. But we forget the vast and constantly increasing opaque cloud of slavery, which already obscures half our political sun, and may ultimately cause a total eclipse.—Of our pretended free States, *twelve* are really *slave States!*

The magnitude of this cloud, instead of exciting to proper efforts for its gradual removal, has not only an apalling, but a paralyzing influence; and many people seem to turn away from the contemplation of it, as the habitual transgressor does from the multitude and enormity of his offences. Not only does the magnitude of the evil have a paralyzing effect, but a consideration of the multitude of people, who are concerned in the injustice done to the slaves, seems to have a quieting influence on the minds of men throughout the country. It has been a maxim that "*misery* loves company"—but it may with more truth be said, that *sin* loves company; and when multitudes are chargeable with the same injustice, each is apt to flatter himself with hopes of impunity. But is it indeed a light thing, that *ten millions* of people are chargeable with inflicting an evil, which they have a thousand times declared to be *worse than death*, on *two millions* of unoffending fellow beings? That "slavery is worse than death," was a principle asserted and sealed with blood in the American Revolution; and but few of our felons are doomed to a punishment so severe.—What calamities, then, would our nation suffer, if God should visit us according to the magnitude of the injustice done to the innocent Negroes!

Shall we, then, do nothing, to avert the divine displeasure? Shall we, before any sincere and powerful exertion has been made, set it down as impossible to relieve the victims of our avarice? Were there but a disposition for the purpose, I am confident that the United States would be able to effect a gradual and complete redemption of the slaves, and to place them in comfortable situations to enjoy the rights of men;—and, unless the attempt shall be made, it is my opinion, that the words of Moses to the tribes of Reuben, and Gad, will be applicable to the people of our favoured country. "But if ye will not do so, behold ye have sinned against the Lord; and *be sure your sin will find you out.*"

NATHAN.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I take the *Recorder and Telegraph*, for I love to read what is said on the other side. Besides, I have candour enough to believe that truth has not taken up its abode with any denomination of christians.—Not that I do not think the sentiments of those christians with whom I sympathise are in the main scriptural. There is much of scripture too in other sects. All hold the main doctrines in reverence, and if every christian is as good as his creed, he will not I think miss of heaven. In reading the Recorder and Telegraph, I frequently see essays of a good moral tendency, sometimes of unexceptionable piety, and much to interest and edify the humble or inquisitive disciples of Jesus Christ. This observation will apply also to all the religious newspapers that have fallen under my inspection. The good however is mixed with much alloy. Now and then a communication gets admission into the Recorder and Telegraph, which stirs me up to some virtuous indignation, or melts me to sincere grief that poor frail mortals can so violently assail their fellow christians of other denominations. And the worst of it is, such writers think they are doing God service. This renders reformation almost hopeless. They imitate Saul of Tarsus, in breathing out vengeance against others, but alas, do not imitate Paul in the christian virtues and graces.

My mind has been led into this train of thought by an article in the last Recorder and Telegraph, namely, of March 17, on the first page. By the way, the outer form of this newspaper is the bed of Procrustes, where poor unitarians are stretched and lopped to the proper dimensions, often without mercy. The article in question is headed, "Remarks on a Dedication Sermon;" what sermon, I have no means of knowing. I shall not oppose the general strain of the remarks, nor stop to inquire into their truth or fairness, but content myself with noticing a few remarkable statements, appealing to the observation and candour of your readers to judge between me and the author of the remarks.—First, the writer states, "*So far as my observation extends*, it, [the Unitarian system,] is addressed only to the intellect, while the heart, and the affections, are left nearly or quite untouched," Happy would it be were the orthodox or autodox faith addressed more frequently to "the intellect." The "observation" of the writer must indeed be limited not to know that Unitarian christianity has been and is weekly, addressed powerfully to the heart and affections of hearers, and readers also. Has he never had the gratification to peruse the heart-thrilling sermons and publications of our distinguished preachers? Has he never had his *heart* touched by their persuasive eloquence, nor his *affections* stirred by their representations of truth and duty, of God's paternal wisdom and goodness, and of the divine purity of Jesus Christ? I forbear to mention preachers or authors, or to cite appropriate passages. The learned and the eminent among the orthodox, frequently take occasion to laud the beauty and power of many Unitarian performances. Did B. S. M. never gain admission into the company, nor hear the just eulogiums of the leaders of his own denomination when commenting upon some of the admirable compositions of those whom all sects delight to honour?

Secondly. The writer states, "it [Unitarian christianity,] is not, cannot be, suited to the great mass of mankind." "When and where was Unitarianism ever adapted to the poor?"——"We ask for the adaptation of Unitarianism to the wants, the circumstances of the poor. We ask for instances in which the poor have *ever* been benefited by it."——"Show us the poor man's bosom which it warms," &c. &c. &c. Truly B. S. M. is somewhat at variance with the charges frequently made by his friends, that Unitarianism is fitted to this life ONLY. It is a system of good works, say its opponents, it is kind, charitable, liberal, but it has not saving *grace*. It may visit and relieve the poor, clothe the naked, feed the hungry, console the prisoner, but it will not save the *soul*. But, is it said Unitarianism though adapted to the temporal wants of the poorer class, is not adapted to their intellectual, spiritual wants? To this I offer a reply. Has B. S. M. ever read the Life of RICHARD WRIGHT, a Unitarian travelling preacher, in England? He preached to the poor, to those in humble life, to the operative classes, to farmers, artizans, to all the various classes who earn a subsistence by the sweat of their brow in Great Britain. He was received with gladness, heard with devout attention, and followed by the prayers and benedictions of multitudes. Did B. S. M. ever hear of WILLIAM ROBERTS, a native Unitarian christian of Madras? This humble and pious individual, like Onesimus of old, is a servant, but becoming converted to rational christianity by his own reading and reflection, under the blessing of God, has for many years instructed a small congregation of Unitarians. The *Christian* societies in this country are numerous, and are rapidly increasing. They are composed chiefly of persons in humble life. They hear the word with gladness.—Other cases might be cited to show the adaptation of these principles to the unlearned, the "poor," the "great mass of mankind."—The question of B. S. M. is thus answered by three remarkable instances in which the poor have been benefited by Unitarian christianity, namely, in India, Great Britain, and the United States. I recommend to B. S. M. to read the religious intelligence of Unitarian pamphlets and newspapers, to inquire into what is passing in the world, to open his eyes, his ears and his heart, and to know of a truth that since the days of the apostle Peter down to our own time, there have not been wanting those in the humble walks of life, who have defended by precept and example, by holiness of heart, and godliness of life, the simple, rational, scriptural doctrines of Unitarians which were once delivered to the saints.

S. S.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

MR EDITOR,—The writer of a brief notice of Dr J. Ware's Address before the Society for the Suppression of Intemperance, in a late number of the Boston Gazette, after some complimentary remarks upon the author and his performance, doubts the correctness of the representation he has made of the alarming increase of intemperance. He admits that it may be on the increase in cities and populous places; but thinks that in the country generally it is an evil which tends to correct itself. I must beg leave to dissent from the opinion of the writer to whom I refer. Judging from what I have seen, as well as from the representations of others, I am led irresistibly to the conclusion, that, throughout the country generally, intemperance is far, very far from being on the decline. I believe on the contrary that it is advancing with rapid strides; that the number of *hard drinkers* if not of *notorious drunkards* is increasing in a much greater ratio than the population; and I am confident, that if in almost any of our country villages the record of deaths for several successive years were consulted, and the remote or approximate causes ascertained in each particular case, the number of deaths proceeding from intemperance would be found to swell to an apalling amount. Let this subject be fairly investigated. Let men write and speak of it whose opportunities for observation have been most extensive, and on whose judgment we can safely rely. The subject is a momentous one. I know of none that has higher claims upon the attention of the statesman and philanthropist. And I do sincerely hope that the call for legislative aid will be loud and unintermitted, till something is done to check the progress of a vice, which is so fraught with temporal and eternal ruin.

RUSTICUS.

SOCIETY FOR EMPLOYING THE FEMALE POOR.

MR EDITOR,—In your paper of the 4th March, you make some remarks with regard to Infant Schools,—a subject of interest, and very useful in a state of society a little different from our own, a state, perhaps, of greater poverty.

There was however, an incorrect statement in the paragraph with regard to a school of the kind, in this city. It is there said, that one has been lately formed by "the Society for employing the Female Poor," upon the plan spoken of, as used in England, where the poor women go to *wash*, and the children, even if only a year old, are taken care of and instructed in the same house.

This is not at present the case, nor has it been designed; but the heads of the institution, as part of their original plan, are about to open a school to teach *sewing principally*. The plan is as yet imperfect, but it is formed with a view to assist those who have a desire to learn of any age; and it arises from the great defects they perceive in the poor er class, who desire to sew for their support; and are found so entirely incapable of performing the work neatly, which they supposed themselves qualified to do, that they have been obliged to be taught, and are of course, while desirous to gain their daily bread, too anxious to finish what is given them, to be willing to stop and learn.

This defect has caused the society much labour, as fine work is that which is generally sent to be done under the care of the Agent, and so few are found competent to do it. Two modes have been suggested as the remedy—the school,—and a request to those charitably disposed to send only, or principally, coarse work. As this would interfere less with the assistance given by families to those able to do nice work; it has been considered by those most interested for the society an important object.

On inserting this communication relative to a valuable society, we may add that the society's house is at No. 7 High street.

CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS—FIRST SESSION.

[TO MARCH 18.]

IN SENATE. Mr Randolph moved for a copy of the bill which passed the Senate in 1807, to suspend for three months, the Habeas corpus act.—

The Senate of the United States, since our last journal of proceedings, has presented a novel and somewhat humiliating scene to the citizens of this country. Mr *Randolph*, of Virginia, has occupied eight or ten hours, in several harangues, of miscellaneous matter, much of it calculated to amuse the idle hours of hearers and readers, were it not for the reflection that it occurred in grave debate, in the Senate of the Union. We are sorry to perceive that no small portion of these speeches was devoted to an attack upon the PRESIDENT, hardly less than rancourous, and greatly at variance with the existing harmony among the old political combatants throughout the country. Mr Randolph may preserve his reputation for a man of 'long breath,' for eccentricity, for repartee, but it is melancholy to reflect that his learning, and eloquence, have no better object than to stir up ancient party feuds, and revive the political fires that have almost gone out in the calm of peace that so happily exists in our land. Mr Randolph's first address, of three hours, concluded with a resolution calling on the Executive for information, in regard to the existing regulations of the American Southern Government as to Slavery. His object was to excite a jealousy that the *mixtures of blood*, among those nations, would render an equal and free intercourse dangerous to the slave-holding sections of our own country. His second harangue, was, on the subject of a bill which passed the Senate in 1807, to suspend the *Habeas Corpus* act, Mr Adams being on the Committee that reported it.—The last address of four hours, was a preface to a resolution that Mr Adams's report in the case of John Smith, charged with being an associate of Burr's, should be printed. These speeches produced no result. It is a matter of astonishment that the Senate could listen to such tirades *during the hours of business*. The People justly expect that the BUSINESS OF THE NATION will be transacted by those delegated to the national Congress; that precious time shall not be wasted while important Bills are neglected, until near the end of the session, when they are deferred for want of time to act upon them; and that the history of a session shall not show that many important subjects are introduced, discussed, postponed, while very few laws, adapted to the wants of the people, are matured and enacted.

On Tuesday, 14th the Senate held the longest session this body has held since the adoption of the constitution, being nearly fifteen hours. Between two and three o'clock in the morning, the question was taken on the subject of the Panama Congress, and decided affirmatively, 25 by 19 votes. The nominations of RICHARD C. ANDERSON, of Tennessee, now United States minister, at the republic of Columbia, and of JOHN SERGEANT, an eminent counsellor at law in Philadelphia, to be ministers at the congress, were confirmed. The nomination of Wm. B. Rochester, of New York, as secretary of legation, was also confirmed.

The ship Fame has arrived at New York, from South America, bringing intelligence that the South American Republics had declined the invitation to the Panama Congress. See our Foreign head. The President, however, has transmitted a message to the House of Representatives, stating his reasons at large for accepting the invitation to represent this country at the Panama Congress. The message also states the objects that will probably occupy the attention of the proposed *diplomatic* assembly. The Message is very interesting, and honouralbe to an enlightened statesman and christian magistrate.

IN THE HOUSE. Mr *Dwight*, of Massachusetts, gave notice that he should ask the House to take into consideration the claim of Massachusetts, for the service of her militia during the late war.—A bill authorizing the subscription of stock in the Dismal Swamp Canal Company was passed, 102 by 72.—Several specches were delivered on the subject of Mr McDuffie's resolutions to amend the Constitution.

WEDNESDAY, MARCH 15. After the reading of the Journal, Mr Owen, of Alabama, rose, and announced to the House the death of the Hon. Christopher Rankin, the Representative from the State of Mississippi, in the following terms:

Mr Speaker:—The painful duty of announcing to the House the death of the distinguished Representative of the State of Miss., has devolved on me. I do not, I cannot, attempt a panegyric on the memory of the deceased. His death is a national calamity. He was, sir, a statesman, a patriot, and an honest man; his loss to his State is irreparable: his place here cannot easily be filled. Virtuous, philanthropic, and charitable, all who knew him were his friends; enemies he had none.

Whereupon, on motion of Mr Owen, the House came to the following resolutions:

Resolved, *unanimously*, That the Members of this House will testify their respect for the memory of Christopher Rankin, by wearing crape on the left arm for thirty days.

Resolved, *unanimously*, That the Members of this House will attend the funeral of the late Christopher Rankin, tomorrow at 12 o'clock.

Resolved, That a Committee of Arrangement be appointed, and that the Senate be notified thereof.

And then the House adjourned.

Mr Rankin died of a lingering consumption, and was about forty years of age; he had been in Congress several years; as chairman of the Committee on Public Lands he had served his country faithfully; and his death was much lamented. The repeated deaths, among the members of our national Legislature, teach a solemn lesson to our political fathers of the instability of human life, and that man in his best estate is altogether vanity.—*Though ye appear as gods, ye shall die as men.*

FOREIGN INTELLIGENCE.

CONGRESS AT PANAMA. Passengers in the ship Fame, from South America, arrived at New York, who reached here last evening in the steamboat, distinctly state, that the project for a Congress at Panama, had been entirely abandoned, so much so that it was not the subject of conversation in political circles at Chili or Lima, nor was it known to a public functionary from Colombia, recently met with there. Our informant had seen the official bulletins containing the invitation from Colombia to Chili to join in such a Congress, and the answer of the latter government declining it altogether. The government of Peru had also declined the invitation, and in consequence of this the project, which originated, (through the Colombian government,) in Bolivar, had been abandoned. No Congress had been in session, nor was it in contemplation to hold any. The U. S. ship Peacock, spoken by the Fame, left Lima, 7th Dec. and knew nothing of the supposed Congress. A letter of 4th Nov. from an official source at Santiago sustains the above by its total silence on this subject so interesting here, but which was not thought of there, then, nor any time, as having any reference to this government.

The Fame brought despatches from our minister at Chili.

Of the correctness of our informant, we are well assured, and that Chili and Peru have declined taking part in the proposed Congress there can be no doubt. It will be recollected the President's Message suggests that all of the S. American governments were to be represented at the Congress, to deliberate upon objects important to the welfare of all and the republics of Colombia, Mexico and Central America, had already deputed plenipotentiaries to such a meeting, and that they, the above governments, had invited the United States to be represented at the proposed deliberations.

We learn by the Fame, that the Chilian squadron, consisting of seven sail of vessels of war, with a number of transports, carrying 3500 troops, under the command of the Supreme Director, sailed from Valpariaso, Nov. 25, to make an attack upon the Spanish establishment at Chiloe.

So far as those republics are concerned, there can be no doubt of the authenticity of their proceedings in this respect, but the project does not seem to have met the views of the other states, and whether this has defeated the measure we are left at present to conjecture. *Journal.*

NEW YORK, March 18. A letter from Bogota, dated Jan. 29, says:—"Mr Anderson your minister, arrived here a few days ago, in delicate health. He is fast recovering, and is held in the highest estimation by the cabinet. His brother has also been ill with ague and fever, but is now out of his room. This is a tribute almost every person has to pay this city and singular climate."

EGYPT. Extract of a letter of the 23d Oct. from Alexandria.—The Viceroy has just received intelligence that the Wahabites have surprised the Egyptian army encamped near Mecca, to the number of 8000 infantry and 2000 cavalry. They set fire to the Egyptian huts, and killed so great a number of the troops that scarcely 1600 escaped. After this the Wahabites made a triumphant entry into Mecca.

GREECE. A letter from Marseilles to a member of the Greek Committee in Paris, states an acount had just been received, that the Egyptian commander had been attacked near Corinth and defeated with the loss of 3000 men, by the Greek General Gouras.

VIENNA, Dec. 14. The News of the mission of Turkish Plenipotentiaries into the Morea has produced much sensation. A letter from Constantinople which reached us by the last courier from Bucharest assures us that it was upon the representation of the foreign ambassadors, that the Porte determined to send negociators to the head quarters of Ibrahim Pacha, in order to treat with the Greeks for a suspension or cessation of hostilities. Other intelligence, however, from authentic sources, leads to the belief that Ibrahim and Mehmet Ali, his father, were the advisers of this step.

It is said that the Porte, which had guaranteed to Ibrahim Pacha the general government of Greece, will be content with occupying the chief fortresses, and giving to each province a lieutenant governor selected from among the inhabitants thereof, leaving these functionaries under the control of Ibrahim—these stations are to be filled by the principal Greek chiefs, if they will promptly submit themselves. Much is said as to propositions of this sort having been made to, and kindly received by, some of the Greek commanders.

Extracts of a letter from a lady in South America to a friend in New York.

"The first shock of an earthquake that I have experienced since our arrival, was while we were at Lima; it was about half past ten at night, when we heard a hollow rumbling sound, and before we could say 'what is it?' we felt a shock, which was almost immediately followed by another; I involuntarily exclaimed, 'God preserve us,' for it seemed as if the Almighty, in anger, was summoning his creatures before him; it was more awful and more terifying than anything which can be conceived, and no language can describe it! The beams over our heads were moved, windows and doors rattled, and the bricks of the floor seemed receding from under our feet. Every member of the family rushed into the court, shrieking and wringing their hands, and all the dogs in Lima, were barking and howling most dismally; but as soon as it was passed, all the church bells were rung, and every one repaired to the holy temples, to offer up thanks for their preservation.

"The city of Conception is very regularly built, the streets all crossing at right angles, and has an appearance of antiquity. The Palace of the Arch Bishop and a church which occupied one street, are entirely destroyed, as well as many of the best houses. The Cathedral, which was commenced upon a mangificent plan is unfinished and crumbling into ruins, many of the streets are overgrown with grass, and everything tells of the horror and devastation which follow in the path of a conquering or conquered army, and it has been by turns occupied by both. Many gentlemen who owned 40 or 50,000 head of cattle, and every other kind of property in proportion, are now beggars; and it was melancholy to hear the women relate their sufferings, having been obliged, at a moment's warning, to mount a mule with three and four children, without any clothes but what they had on, and flee to the mountains, and after days of hunger and suffering, they would venture down to see if their enemies had left them anything, and often found their homes robbed of everything, and in many instances, their husbands murdered and their houses burnt."

FRENCH CLERGY. The following statement shows the number of the French clergy, on the first January, 1825—Archbishops and Bishops, 75; Vicars-general, 287; Titular Canons, 725; Honorary Canons, 1255; Rectors, 2828; Curates, 22,225; Vicars, 5396; Priests of Parishes, authorized to preach and receive confessions, 1850; Priests employed as governors or professors in seminaries, 876. The number of ecclesiastical pupils in the seminaries amounts to 4044; and the nuns to 19,271. Total, 57,832. The candidates for the priesthood, if this number be taken as an average, being sufficient, according to the ordinary duration of human life to maintain a complement of more than 150,000 priests."

From the Hampshire Gazette.

POPULATION OF AMERICA. The following estimates of the population of the American continent and islands, south of the U. States, by M. de Humboldt, we derive from the "Bulletin Universal des Sciences et de d'Industrie," for July and September last."

MEXICO.—Whites 1,230,000; Indians 3,700,000; mixed races, viz. Mestizoes, Mulattoes, Zamboes, and mixtures of mixtures (melange des melanges) negroes 1,860 000; 10.000—Total 6 800,000.

GUATIMALA.—Whites 280,000; Indians 880.000; mixed races 420 000; negroes 20,000—Total 1,600,000.

COLOMBIA.—Whites 642,000; Indians 720,000; mixed races 1,256,000; negroes 167,000—Total 2,785,000.

PERU and CHILI.—Whites 465,000; Indians 1,030,000; mixed races 853,000; negroes 102,000—Total of Peru 1,400,000—Total of Chili, 1,100,000.

BUENOS AYRES, and the new republic of BOLIVAR.—Whites 320,000; Indians 1,200,000; mixed races 742,000; negroes 38.000—Total 2,300,000. (The population of the republic of Bolivar does not probably exceed half a million.)

BRAZIL.—Whites 920,000; Indians 260,000; mixed races 860,000; negroes 1,960,000—Total 4.000,000.

GUINEA, English, Dutch, and French.—Whites 10.000; mixed races 20,000; slaves and free blacks 206,000—Total 236.000.

WEST INDIA ISLANDS, British, Spanish, French, Dutch, Danish, and Sweedish, and independent Hayti.—Whites 482,000; free blacks and mulattoes 1,212.900; black and mulatto slaves, 1,147,500—Total 2,843.000.

INDIANS.—Independent tribes 420,000.

RECAPITULATION.

Whites,	4,350.000
Indians,	8 210 000
Mixed races,	6.398.000
Negroes,	4,526.020
Total population,	23,484.000

M. de Humboldt estimates the population of the rest of America, viz. the United States and British North American possessions, as follows;—Whites 9,125.000; Negroes 1,920,000; mixed races 30,000; Independent Indians 400,000—Total 11,475,000. According to his calculations the total population of America is about 35,000,000, of which the whites compose 38 per cent. Indians 25, negroes 19, and mixed races 18. Of this population 22,486.000 are supposed to be Catholics, 11.636,000, Protestants, and 320 000 Pagans. The English language is spoken by 11,647,000; the Spanish by 10,504,000; Indian languages by 7,593,000; the Portuguese by 3,740,000; the French by 1,242,000; and the Dutch, Danish, Sweedish, or Russian by 216,000.

Remarks. The whole population of America is only five millions more than that of France, and not twice as much as that of the islands of Great Britain and Ireland. The greater part of this continent yet remains in its natural, wild, uncultivated state, untouched by the hand of civilized man.—The number of whites in the United States is double that of all the nations and colonies south of us.—The whites of the republics of Mexico, Guatimala, Colombia, Peru, Chili, Buenos Ayres, and Bolivar are of Spanish origin; those of the empire of Brazil are descendants of Portuguese; and those of the West Indies are Spanish, British, French, &c. The mixed races are said to constitute the most robust and useful classes of the new states. They are of all colours, from the dark shade of the African to the bright hue of the European. A Mestizo is the issue of a white and an Indian; a mulatto of a white and negro: a Zambo, of an Indian and negro; and the descendants ramify into an endless multiplicity of varieties, forming what M. de Humboldt calls, a mixture of mixtures. Many persons of the mixed races are as white as the Spaniards and Portuguese.—The dependent Indians are, for the most part, a harmless, superstitious, and indolent race of beings.—The Araucanians to the south of Chili are the most brave and noble tribe of independant Indians in South America. There are only 387,000 negroes in the seven republics above named, and we believe the greater part of these are now free, most of these states having taken measures for the emancipation of the blacks. In Brazil, the negroes compose about one half the population.—This empire with less than a million of whites, has more blacks, and probably more slaves, than the United States. In the West Indies the free blacks outnumber the slaves. Most of the former belong to the republic of Hayti, and the Island of Cuba.

DOMESTIC INTELLIGENCE.

We copied last week from a Salem paper some notices of the first church in Salem, it which it appears that there were a few errours, since corrected in another paper. That church was said to have been formed in 1626—it should have been 1629.—The first meeting house was not built in 1636, as then stated. In 1636 mention is made of a meeting house *then existing*, but there is no record when it was built. It is in fact said to have been an *unfinished building*, in which the society worshipped till 1638, when the first mention is made of a meeting house being built.

Mr John Higginson was settled in 1660, had a colleague settled with him 23 years after, in 1683, and had assistance several years before. He was very infirm the latter part of his life, and died at the age of 93; so that Dr Prince must have officiated in the ministerial duties a longer time than any other clergyman in this church and society, though Mr Higginson was in office 48 years. Dr Prince has been nearly 47, and is in the 75th year of his age.

The following extract from the church records refers to the house now standing, but which is about to be demolished;—

"OCT. 8, 1718. On the ordination day the Assembly met at the New Church which was now almost perfectly finished. A vast and beautiful, yet grave house it is. It was begun to be raised on May 21, 1713, and it was completely raised May 24, 1713. The Congregation first met to worship God in it on July 14th, 1718.—No hurt was sustained either in pulling down the old house or raising the new one. Laus Deo, Salvatori. This is the third house erected for the public worship of God on the same spot of land on which the first Church was built in this town, and which was the first in the province.

MAIL ROBBERS. We are informed that one of the mail drivers who had been arrested on suspicion of being concerned in the late mail robbery, has confessed the crime, and also the whole arrangements by which the robbery was committed. It appears that four persons were concerned, two drivers and two others. On the day of the robbery, the drivers and one of the accomplices sat on the front of the stage, the mail bag being under their feet. They unlocked the portmanteau, cut open the letter bag, and as the stage proceeded, they dropped on the road such letters as they supposed of value. The fourth accomplice being on horseback behind the stage, took up the dropped letters and put them into a bag provided for the purpose.—When approaching a house where the stage stopped, the portmanteau was locked, and all things appeared secure. The whole transaction took place between Philadelphia and Newport.

The Second Congregational Society in North Bridgewater, have invited Rev. John S. B. Storer, of Cambridge, to be their pastor.

This Society has been formed and incorporated within the last year. We are informed, that it is numerous and respectable—embracing a fair proportion of the intelligence and wealth of a flourishing town. *D. Adv.*

CEERAW, S. C. March 3. "Negro traders" with their droves of blackies, not unfrequently pass through this town. At best, it is a despicable traffic, and the man who prosecutes it for a livelihood is generally as much despised by the respectable inhabitants of the South, as he would by the most fastidious at the North. General indignation was excited against a man, a few days since, who drove through this place a parcel of negroes coupled together by immense chains about their necks. Such inhuman scenes are disgusting to every noble and every feeling heart. We should be pleased to see negro speculation put a stop to by law.

NOAH WEBSTER. This gentleman has lately returned from a short trip to England, and has published an address "to the public," dated New Haven, March 1826, preliminary to the publication of his new dictionary. The object of the address appears to be a defence of his orthoepy. The address is very characteristic. The tables, in his spelling book, he says, "cannot be improved." He does not consider Walker's so good authority as Jones, and that his own pronunciation coincides more nearly than that of the former with all the good practice he witnessed in England. He speaks disparagingly of the lexicons of Sheridan, Johnson, and Walker, and hopes his "fellow citizens will soon be furnished with something better."

At a meeting of the subscribers to the Boston Eye Infirmary, held at the Exchange Coffee House, the following gentlemen were chosen officers of the Institution;—

Edw. Tuckerman, Esq. President.
L. M. Sargent, Esq. Vice President
William B. Reynolds, Secretary.
B. P. Tilden, Esq. Treasurer.

R. D. Tucker, Esq.—Dr E. H. Robbins—Rev. John Codman—R. G. Shaw—Henry Sargeant—Henry Rice—Nathl G. Snelling—James C. Dunn and T. C. Amory, Esqs—Directors.

BOSTON ATHENÆUM. Arrangements have been made to diffuse the privileges and benefits of this noble institution more generally than the proprietors have heretofore thought proper to extend them. A committee has been appointed, and instructed to proceed forthwith to the erection of a building adjacent to the Athenæum, suitable for Lecture and Exhibition rooms, which will be finished in the course of the approaching season on an ample, commodious, and useful plan. The proprietors too, at their meeting in February, unanimously resolved to permit the books to circulate. The institution now contains about 11,000 volumes.

At a meeting of the "Massachusetts Scientific Library Association," on the 18th inst. the following gentlemen were elected officers for the year ensuing;—President, William Sturgis. Clerk, Daniel Treadwell. Treasurer, Joseph W. Revere. Librarian, E. Hale, jr M. D. Trustees, the President, Clerk, Treasurer, and Librarian, *ex officio*—and Samuel Perkins, Jacob Bigelow, M. D., Warren Colburn, George B. Emerson, John Lowel, jr, Solomon Willard, and David Moody. After the organization, the following gentlemen were chosen a committee to obtain further subscriptions;—H. A. S. Dearborn, Abbot Lawrence, S. D. Harris, F. C. Lowel, John Ware, M. D., Joseph Coolidge, jr, Solomon Willard. Gerry Fairbanks, George Darracott, John Doggett, J. T. Buchingham, and E. A. Lester

TO CORRESPONDENTS.

We have given W's. communication to the Editor of the work of which he speaks—this seeming its more suitable destination.

Miso. Autodox by accident did not reach us until it was too late for insertion this week.

Several communications are on hand, and shall be attended to as soon as we have room for them.

DEATHS.

In this city, after a painful confinement of several months, Edward McLane, Esq. First Clerk in the office of the Secretary of this Commonwealth, aged 64.

In Lancaster, Mass. Mr Samuel S. Whitwell, aged 27, son of the late Benjamin Whitwell Esq. of this city, and grandson to the Hon. John Sprague, of L.

In Newington, Con. Mr Amos Andrus. He gave $2000 to the Church of which he was a Member.

In Rye, the Rev. Samuel Sewall, recently employed as Missionary at the Isle of Shoals.

On the 14th ult at Key West, in the 29th year of his age, Doctor SAMUEL BIDDLE, of the U. S. Navy.

In Castine, Bradshaw Hall, Esq. aged 48.

In Saco, Major Samuel Nye, aged 48.

In Falmouth, Maine, suddenly, Mrs Elizabeth, wife of Rev. Wm. Miltimore, aged 54.

In Hampden, Maine, Isaac Robinson, aged 85.

In Hartford, Conn. S. Putnam Waldo, Esq. grandson of the late Major General Israel Putnam, aged 46.

In Charleston, (S. C.) Mr Thomas Loughton Smith Ramsay, eldest son of Dr John Ramsay, of that city, aged 21 years, having just finished his scholastic studies at the South Carolina College in Columbia.

Mr Somerville who was appointed by President Adams, Charge d'Affairs to Sweden, and went to France in the frigate Brandywine, died at Paris, and was buried at La Grange Jan 19.

In Pennsylvania within two months, six relations by the name of Baily, aged severally 92—92—79—78—72—38 years—and one 6 months.

Mr Bradford's concluding Lecture will be Sunday evening, at the usual place and hour;—On the Adaptation and design of Christianity to be a universal Religion.

Poetry.

WHAT IS TIME?

By the Rev. Joshua Marsden.

I asked an aged man—a man of cares,
Wrinkled and bent, and white with hoary hairs;
"Time is the warp of life," he said—"oh, tell
The young, the gay, the fair, to weave it well!"
I asked the ancient venerable dead,
Sages who wrote, and warriours who bled;
From the cold grave a hollow murmur flowed,
"Time sowed the seed we reap in this abode!"
I asked a dying sinner, ere the tide
Of life had left his veins—"Time!" he replied,
"I've lost it!—ah! the treasure!" and he died.
I asked the golden sun, and silver spheres,
Those bright cronometers of days and years;
They answered—"Time is but a meteor glare,"
And bade us for eternity prepare.
I asked the Seasons, in their annual round
Which beautify or desolate the ground;
And they replied (no oracle more wise,)
"'Tis folly's blank, and wisdom highest prize!"
I asked a spirit lost; but, oh, the shriek
That pierced my soul! I shudder while I speak!
It cried, "a particle—a speck—a mite
Of endless years, duration infinite!"
Of things inanimate, my dial I
Consulted—it made me this reply—
"Time is the season fair of living well,
The path of glory, or the path of hell."
I asked my bible, and methinks it said,
"Time is the present hour, the past is fled;
Live! live to-day, tomorrow never yet
On any human being rose or set."
I asked old father Time, himself, at last,
But in a moment he flew swiftly past;
His chariot was a cloud, the reinless wind
His noiseless steeds, which left no trace behind.
I asked the mighty Angel, who shall stand
One foot on sea, and one on solid land;
"By heavens, I swear the mystery is o'er;
Time was," he cried, "but Time shall be no more!"

BLINDNESS.

By Edward Rushton, the Blind Bard of Liverpool, England.

Ah! think, if June's delicious rays,
The eye of sorrow can illume,
Or wild December's beamless days
Can fling o'er all a transient gloom.
Ah! think, if skies, obscure or bright,
Can thus depress or cheer the mind;
Ah! think, 'midst clouds of utter night,
What mournful moments wait the blind.

And who shall tell his cause for wo,
To love the wife he ne'er shall see;
To be a sire and not to know
The silent babe that climbs his knee;
To have his feelings daily torn,
With pain, the passing meal to find;
To live distress'd and die forlorn,
Are ills that oft await the blind.

When to the breezy uplands led,
At noon, or blushing eve, or morn,
He hears the red-breast o'er his head,
While round him breathes the scented thorn;
But O! instead of nature's face,
Hills, dales, and woods, and streams combin'd;
Instead of tints, and forms, and grace,
Night's blackest mantle shrouds the blind.

If rosy youth, bereft of sight,
'Midst countless thousands, pines unblest,
As the gay flower, withdrawn from light,
Bows to the earth where all must rest.
Ah! think, when life's declining hours
To chilling penury consigned,
And pain has palsied all his powers,
Ah! think what woes await the blind.

NARRATIVES.

When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travail, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man eat and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of heaven. The old man told him, that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, I thrust him away, because he did not worship thee. God answered him, I have suffered him these hundred years, although he dishonoured me; and couldst not thou endure him one night, when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment, and wise instruction. Go thou and do likewise, and thy charity shall be rewarded by the God of Abraham.

From the Jew's books.

THE REFLECTING CHILD.

"What occasions that melancholy look?" said I to one of my young favourites one morning. He turned away to hide a tear ready to start in his eyes. His brother answered for him; "Mother is very angry with him because he would not say his prayers last night, and cried all day because a little sparrow died that he was fond of."—At this the little mourner hastily turned round, and looking at me, exclaimed, "I could not say *Thy will be done*, because of my poor bird." I took him by the hand, and pointing to his school fellows, mark this observation, said I, from the youngest present, only six years old; for it explains the nature of prayer, of which, perhaps some of you are ignorant. Many persons repeat words, who never prayed in their lives. My dear boy I am very glad to find you were afraid to say to God, what you could not say truly from your heart; but you may beg of him to give you submission to his will, and you may try to forget the loss of your sparrow, and find another to supply its place; for that is what all wise persons do, instead of fretting and vexing themselves, they consider how to retrieve their losses by other means.

Youth's Mag.

DEATH OF CAPTAIN COOK.

The inhabitants of Hawaii say that Cook was not to blame; for, in the first instance, our people stole his boat, and he designed to take our king on board and detain him till it should be returned. Captain Cook and Taraiopu were walking together towards the shore, when our people thronged around the king, and objected to his going any farther. While he was hesitating a man running from the other side of the bay, entered the crowd almost breathless, and exclaimed, "It is war!" The foreigners have commenced hostilities, have fired on a canoe from one of their boats, and killed a chief." This enraged some of our people, and alarmed the chiefs, as they feared he would kill the king. The people armed themselves with stones, clubs, and spears. Kanona entreated her husband not to go. All the chiefs did the same. The king sat down. The foreigner seemed agitated, and started for his boat. Then one of our men attacked him with a spear, but he turned, and with his double barrelled gun, shot the man who struck him. Some of our people then threw stones at him, which being seen by his men, they fired on us. Captain Cook turned, and tried to stop his men from firing, but he could not, on account of the noise. He was turning again to speak to us, when he was stabbed in his back with a *pahoa*. A spear was at the same instant driven through his body. He fell into the water, and spake no more. After he was dead we all wailed.—His bones were separated, and the flesh scraped off and burnt; as was the practice in regard to our own chiefs when they died. We thought he was our god *Rono*, worshipped him as such, and reverenced his bones

Lit. Gaz.

SLAVE TRADE.

A very respectable writer in a Review, speaking of the African Slave Trade, relates the following circumstances; *Nat. Gaz.*

"It was once the lot of the writer of this article, to be on board a small vessel, containing nearly one hundred slaves; the whole, with the exception of five or six men, were male and female children from four to thirteen years of age. These were confined to a small space, with scarcely sufficient room to sit upright; many of them labouring under disease, and their flesh, (or rather skin, for flesh they had but little,) rubbed into wounds by the motion of the vessel and by lying close together on the bare deck. The men observing the constant inebriation of the crew, planned to take the vessel from them; but they were too emaciated and weak by confinement and hunger to attempt it hastily. In a short time they were observed to be considerably altered in their appearance and to look much better. One night, when all the crew, but the man at the helm were asleep; these desperate negroes rushed on deck. The sailors and captain were aroused—a scuffle of some minutes ensued, in which both parties were severely wounded, and ultimately the slaves overcome. The following morning the captain deliberately loaded his pistols, placed three of the poor wretches in succession outside of the gang way, and in the presence of the others, shot them with his own hand. On inquiring, it was discovered that these little half famished children, had daily supplied the men with some portion of their own scanty provision to strengthen them for the enterprise."

THE FAITHFUL DOG.

During the sanguinary period of the Revolution in France, there was among the prisoners confined at Lyons, one named Jean Bousquie, whose trade was to prepare archil for dying. He was about 34 years of age, and the father of four children. A little copper ball like a bullet had been found in his waistcoat pocket which belonged to one of his children, and had been put there in play. It was considered that he fought against the troops of the Republic with a new and dangerous kind of arms, and he was arrested and sent to prison. He was always composed and serene, though convinced from the nature of the charge against him, that his fate was inevitable. A dog which he called Figaro, was the companion of his captivity. Never did the animal quit him for a moment; he was always asleep when he slept; he was always by his side when he was awake, with a sad and pensive air, as if sympathising with his master's sorrows. Bousquie would often hold a long conversation with him. "Poor Figaro," would he say, "thou wert born, like me, under the pure sky of Languedoc; thou hast shared my wanderings and my dangers. At the fair of Beaucaire thou didst guard me from robbers and assassins. During the siege (of Lyons) thou wert always with me at the redoubt; like me thou didst sleep upon the ground; like me thou hadst but a slender portion to eat; and now thou hast followed me to prison. By day and night the same, thou art always my faithful friend; nothing for a moment can turn aside thy unalterable attachment to me. Poor Figaro! thou regardest me with an eye of sorrow; thou sighest even deeper than I do. Here, my friend, let us share our morsel together."

The neighbours of Bousquie were interested by this colloquy. The unfortunate merchant was soon interrogated, condemned and led to the cave of death; Figaro still followed him. He was led to the *pusillade*, (the place of execution;) Figaro was at his side and barked at his murderers. For eight days the poor dog came to the Great Hall, and seated himself constantly on the spot where he had been accustomed to see his master, howling and making the bitterest moanings and lamentations. In vain did one of the prisoners who strove to drown the recollection of his ill fortune, by indulging in good cheer, endeavour to engage the affections of Figaro, and replace to him his last master by offering him the daintiest morsels when eating. The faithful dog looked with a languishing eye upon him but would not touch any thing; the most poignant grief seemed to have taken entire possession of him. It became at length so heart rending to witness his affliction, that some of the prisoners desired the turnkey to spare them the melancholy spectacle, and not to admit the dog any more. Three days after, the turnkey told us we should never see Figaro again; that he had been at the Brotteaux, the place of the *pusillades*, and had there found the dog expiring on the very spot where he had seen his master interred. The prisoners made no remark to the turnkey on this relation, but every one seemed to say within himself, "Shall dogs then show themselves more compassionate, more awake to the tender feelings of the soul, than men? He who denounces, arrests, condemns, and puts to death, has, by an errour of nature, received into his bosom the heart of a tiger Why had he not the heart of Figaro?"

MISSIONS.

MISSIONS TO THE EAST.

The cause of Missions is allowed to be a noble cause, and if in exertions to advance it, any mistakes have been committed, they should certainly be made known in order that future missionaries may be prepared to avoid them. The following passages are taken from a Review of Mrs Judson's *Account of the American Baptist Mission to the Burman Empire*, inserted in the London Quarterly Review for last December.

"———We wish to say a few words on the Baptist Missions to the East. It is impossible that there should be any difference of opinion as to their object; and we think there should be none as to the single hearted zeal with which it has been pursued. But we confess that we do entertain very serious doubts whether those engaged in them are following the right path to effect that object; if we were to judge from the result of their labours, the conclusion would necessarily be, that they are not; and we will briefly state what we conceive to be at least sufficient causes for their failure. We consider it, then, in the first place, a great want of discretion, or something worse, to send forth hasty and imperfect translations of the scriptures, and of their own religious tracts, before they have acquired a competent knowledge of the languages in which they write." * * * *

"In the next place, we would advert to a practice, which is decidedly injudicious in the eastern missionaries;——we allude to their principally attempting to convert, and connecting themselves almost exclusively with the very dregs of the people. The impolicy of this is so evident, and the want of success among the higher classes in consequence thereof, so notorious, that we are surprised they do not see the impropriety of it." * * *

"We quarrel with no sect for 'modes of faith,' but we are quite satisfied that the followers of Calvin, who allow themselves to pronounce without scruple on the state and future doom of their fellow mortals, are little calculated any where, but least of all in the East, to make converts to christianity. We find a great deal too much of this kind of presumptuous dealing, in the letters and journals of the otherwise humble and benevolent missionaries, whose labours we are noticing." * * * *

"One of Mrs Judson's female scholars told her one day that she could not think of giving up a religion which her parents and her grand-parents had embraced, and accepting a new one of which they had never heard.—'I asked her,' says Mrs Judson, 'if she wished to go to hell because her progenitors had gone there.' There is something so unchristianly, and, we may add, so repulsive to the feelings of these whom the missionaries are striving to gain, in the use of such language, that we can scarcely imagine how a woman of Mrs Judson's good sense and feeling can reconcile herself to it—but it is less her fault than that of the sect, which presumes to set limits to the mercies of that God who has said that he will 'abundantly pardon.'" * * * *

"We have noticed these blemishes in order to account for the very little success which this first American Baptist Mission has met with in the Burman Empire; to any want of zeal it certainly has not been owing, it is quite evident that neither difficulties, nor dangers, nor ill health, nor pangs of domestic affliction could prevail on this worthy couple to relax, for one moment, in their earnest endeavours to discharge all the duties which, as missionaries, they had imposed upon themselves." * * * *

"The *institution of schools on a liberal plan*, for the benefit of the rising generation in the upper ranks of life, has been too long neglected, and it is now high time to repair that neglect."

MISSIONS TO THE WEST.

"The principal and most successful missionary establishments in the west, are on the Society Islands and the Sandwich Islands. The former was made by the London Missionary Society in 1797; and the latter by the American Board of Commissioners for Foreign Missions, in 1820. The effect produced by the English missionaries upon the inhabitants of the Society Islands, for the first fifteen years, was very inconsiderable; so inconsiderable, indeed, that the missionaries themselves began to despair, and their patrons to hesitate in the prosecution of their benevolent designs." But about ten years ago, some impression was apparently made, and since that time their labours have almost wholly transformed the moral and political character of these islands, and promise the happiest results to the other islands in the same seas.

"Since the establishment of a printing press on the Society Islands, it is said by the missionaries, that more than half of the whole population, which is estimated now to amount to no more than twenty thousand, have learned to read intelligibly, and that many have acquired the art of writing their language, and some have made good progress in arithmetic. Three thousand children and adults are found in the schools, many of which are now taught by natives; and we have seen in a late English publication an account of the building of a cotton factory at Eimeo, and the organization of an Auxiliary Missionary Society among the natives, which promised to be efficient in diffusing knowledge among the neighbouring clusters of islands. The condition of the Society Islanders has without doubt undergone a most salutary change. Their devastating wars, their human sacrifices, and their brutal customs, so shocking to humanity that we cannot even describe them, and which at one period threatened the extinction of the race, have been abolished, and the arts of peace, and many of the happy institutions of civilized life have been introduced, and have taken root among them.

The American missionaries at the Sandwich Islands have been hardly less successful. They arrived at the islands in April, 1820; and, although the progress was inconsiderable at first, while they were settling the orthography of the language, they have since produced a very obvious and happy effect upon the condition of the inhabitants.—In 1822, they were joined by the Rev. William Ellis, an English missionary, who had passed several years at the Society Islands. This gentleman seems to have been very efficient, and to have made himself eminently useful to the American missionaries, on account of the intimate knowledge he had acquired of the native character and language.

Lit. Gaz.

VARIETIES.

When we hear and see fearful thundering and lightning, and tempest, we are commonly wont to say, that *ill* spirits are abroad; right so, when we see these flashes, and hear these hideous noises of contention in God's church, we have reason to think that there is a hand of Satan in their raising and continuance. For, as for God, we know his courses are otherwise. When it pleased him to make his presence known to Elijah; first there passed a great and strong wind, which rent the mountains, and brake the rocks in pieces, but the Lord was not in the wind.—After that wind came an earthquake, but the Lord was not in the earthquake. After the earthquake a fire, but the Lord was not in the fire. But after the fire came a still small voice, and therein was the Almighty pleased to express himself.

Bishop Hall.

CHILLINGWORTH.

Certain divines, offended with Chillingworth for his zeal and success in demolishing the systems of errour so prevalent in his time, used to say of him reproachfully, that he could pull down old buildings better than he could raise new ones. To which curious objection, Chillingworth made this memorable reply. "You impute to me," says he, "that the way I take is destructive only, and that I build nothing; which first is not a fault, for *the christian religion* is not *now* to be built, but only I desire to have the rubbish and impertinent lumber taken off, which you have laid upon it, and which hides *the glorious simplicity* of it from those who otherwise would embrace it."

Ensure your own salvation as much as you can, but do not think hardly of those who differ from you, even in fundamental points, much less consign them over to damnation. Our blessed Saviour, who disapproved the worship of the Samaritans, as appears from his conversation with the Samaritan woman at the well, yet singles out, in his beautiful parable, one of that nation to do a generous action to the wounded traveller, on purpose, one would think, to obviate this contracted turn of mind, and to recommend those to our love whose religious notions we dislike.—Whether a good man, who is a misbeliever in some points, without any faultiness or irregularity of will, will be damned for his *erroneous* way of thinking, may be a question with some people; but I think it admits of none, that a man will be damned for an uncharitable way of thinking and acting.

Seed's Sermons.

The lowest understanding, the meanest education, the most contemptible abilities, may suffice to give hard names, and to pronounce severe censures. A harsh *anathema* may be learnt by heart, and furiously repeated by one that could scarce read it; and, as was in truth the case, in some ancient councils, may be signed by those that cannot write their names. But *true catholicism of temper* is a more liberal thing; it proceeds from more enlarged views; it argues a superior greatness of mind, and a riper knowledge of men and things.

Doddridge.

THE PRECEPTS OF JESUS.

FOR SALE at the Office of the Christian Register, 81 Washington street, "The Precepts of Jesus, the Guide to Peace and Happiness." To which are added, the First and Second Appeal to the Christian Public, in reply to the Observations of Dr. Marshman, of Serampore. By Rammohun Roy of Calcutta. This work has been often alluded to in this paper. It has been lately published by Mr. Barnabas Bates, of New York, and is now offered for sale in this city. march 11

HINTS ON EARLY EDUCATION.

JUST Published, by *J. R. BUFFUM*, Salem, and for sale at this Office, and by Cummings, Hilliard & Co. "Hints on Early Education, and Nursery Discipline." Feb. 11.

THE CHRISTIAN EXAMINER.

JUST Published at 81, Washington-street, *The CHRISTIAN EXAMINER, and Theological Review*, for January and February.

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READING ROOM.

IN connexion with the Unitarian Tract Depository, and the Agency for the Christian Examiner, and Christian Register, a Reading Room has been opened, (at 81 Washington street,) where gentlemen disposed to patronise the undertaking, will find the principal periodical Journals of this country and of England. Particular care has been taken to obtain a regular supply of the most valuable religious magazines supported by the various denominations, and particularly the English as well as the American Unitarian publications, both occasional and periodical.

The principal Newspapers of the United States will be kept on file. Some of the English, and regular files of Calcutta Newspapers will be received. As the *Theological Circulating Library* will be kept in the same room, subscribers will have the use, at the room, of such books as may be found on the shelves.

Annual subscription Five dollars. march 4.

THEOLOGICAL CIRCULATING LIBRARY.

AS many of the standard Theological works are published only in expensive editions, there are comparatively but few who own them, or can obtain access to them. To remedy this inconvenience, D. Reed proposes to open a Theological Circulating Library at 81 Washington-street. He will keep on hand copies of the most approved Theological works, and especially those of the principal Unitarian writers, as well as new theological publications, of all the different denominations.

A part of the collection is already made, and such books as are on hand will be loaned to those who call, on the usual terms.

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

The Faith once delivered to the Saints, 3 cents.
One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.
Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.
Unitarian's Answer.
Consideration of objections to Unitarian Christianity.
Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.
Rev. Henry Ware's Letter to McLeod.
Wright's Essay on the Doctrine of the Two Natures of Christ.
Also an Essay on the same subject from the Unitarian Miscellany.
Dr Watt's Testimonies in Favor of Christian Candor and Free Inqury.
Mr Flint's Discourse on the Trinity. jan. 28.

FAMILY PRAYERS.

A WORK entitled "Prayers for the use of Families, with forms for particular occasions, and for individuals."

The valuable article, entitled "Hints on Prayer," which appeared in the Christian Register of Jan 28th, and is concluded in the paper of this day—will constitute an Appendix to this work.

—ALSO—

Just published, "Daily Devotions, for a Family, with occasional Prayers, by Edmund Q. Sewall, Minister of the 2d Congregational Church at Amherst, N. H.

We make the following extract from a notice of these publications, which lately appeared in the Christian Register.

"One of these is published anonymously, and although we have heard, we do not know that we are authorized to state, the name of the author.—The other is by the Rev Mr Sewall, of Amherst, N. H. The characteristics of the two works are in many respects different, but we regard each as a highly valuable and acceptable gifts to the public. We earnestly recommend to the heads of families who need such helps, that they acquaint themselves with these works, not doubting that in one of them each may find that tone of sentiment and feeling, and style of devotional diction, which shall atisfy his wants and his taste." Feb. 4.

OCCASIONAL SERMONS.

THE following occasional sermons may be had at the office of the Christian Register.

Rev. H. Ware's, at the dedication, at Northampton.
Rev. Mr Brazer's, before the Society for Promoting Christian Education in Harvard University.
Rev. Mr Lamson's, on the Adaptation of Christianity.
Rev. Mr Greenwood's, at the late anniversary of the Boston Female Asylum.
Dr Thayer's, at the Installation of Rev. W. Bailey, at Greenfield.
Rev. Henry Ware's, at the ordination of Rev. W. Furness, at Philadelphia.

BEAN'S ADVICE.

THIS work has been much used as a marriage present by clergymen. It was written by a clergyman of the church of England, and is approved by Christians of all denominations. It may be obtained on very reasonable terms, by the quantity, at 81 Washington Street, neatly half bound in morocco. march 11

☞ ALL Communications relative to the *business concerns* of this paper, are to be addressed to David Reed, 81, Washington-street.

ALL Communications relating to the *editorial department*, are to be addressed to the *Editor of the Christian Register*, care of Mr David Reed.

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